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to infamous treatment. Eventually he was released and returned to his diocese in Plovdiv, where he resides at the present time. His attitude toward the Communist regime was and continues to be consistently negative.

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1. Metropolitan Boris, a venerable member of the Holy Synod and staunch anti-Communist was brutally murdered by a renegade priest, in November 1947, at the village of Kolarovo. The circumstances of this crime reveal plainly that the act was premeditated and carefully planned to eliminate a major obstacle toward the implementation of the Communist schemes. The incident was hushed up and the murderer was shortly released from prison. The diocese is now without a leader.

3. The attitude of the Communist regime toward the minor clerics of the Orthodox Church was equally ruthless. Clergymen were imprisoned, beaten and humiliated without provocation. They were sent to labor camps without regard to the sanctity of their ranks and in flagrant violation of the existing Church laws and regulations. Archimandrite Iosif Dikov was arrested in September 1944 in Sofia and was brutally beaten and tortured. Several months later he was released without being told why he had been detained. Hristo Bahchevanski, priest of Borots village in the Plovdiv district was called out to administer the last communion and, instead, was stabbed to death by a group of Communists. Mirona Hranov, a priest from Gorna Dzhumaya was sent to the labor camp at Pernik in December 1944.
4. Communist policy toward the economic independence of the Church was first made evident in 1947 when the state subsidy of 400 million levas was cut in half. The following year the subsidy was abolished completely

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and the Church properties were incorporated into collective farms. At the same time, mass visits to monasteries by the people were prohibited (which in the past had yielded a considerable revenue in the form of gifts and donations) and the income of the Church was restricted to the sale of candles. It is obvious that the Church is no longer able to support itself economically and that in order to exist it must depend on the good will of the government, which was the final objective of the regime in subjugating and controlling it.

5. Theological schools and institutes:

- a. The Theological Faculty is an imposing four-story building, located at No. 19 Sveta Nedelya Square, Sofia. The dean of the faculty and the lecture rooms were on the first two floors; the third and fourth floors consisted of dormitories, dining-rooms and administrative offices. The building of the Theological Faculty was expropriated by the government and is now used as Headquarters of the Communist-front organization, Septemvriiche.
- b. Sofia Theological Seminary is located in the southeastern end of Boris Park. With the advent of the present regime, this property was expropriated and is now used as a club of the Soviet-Bulgarian Society.
- c. Plovdiv Theological Seminary, was also expropriated and now houses 2 Armored Brigade.
- d. Pastoral Theological Institute is located not far from Mezdra. It has the singular distinction of being the only theological school not yet molested by the regime.

In the pre-Communist era the term of the Theological Seminaries was five years; students were permitted to register after completion of the Pro-gymnasium (7th elementary grade), and upon graduation they became eligible to become priests or to pursue advanced studies in the Theological Faculty. The policy of the present regime is to change the existing system in the following manner: The course of the seminaries is to be reduced to three years and students are to become eligible after graduation from the normal gymnasium, i.e. after they have become thoroughly indoctrinated with the teachings of Stalin and Lenin. The question of changing the entire system to Communist demands is on the agenda of the Holy Synod now and constitutes one of the major problems concerning the future of the Orthodox Church in Bulgaria.

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